

# Our Dumb Animals.

"WE SPEAK FOR THOSE WHO



CANNOT SPEAK FOR THEMSELVES."

"I would not enter on my list of friends,  
Though graced with polished manners and fine sense,  
Yet wanting sensibility, the man  
Who needlessly sets foot upon a worm."—[Cooper.

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## Our Dumb Animals.

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### SLAUGHTERING WITH LEAST PAIN TO ANIMALS.

DISCUSSION AT THE LAST CONGRESS OF NATIONS. CON-  
DENSED FROM A REPORT IN "THE ANIMAL WORLD."

Dr. Sondermann, of Munich, reported on the  
question of the best method of slaughtering animals  
without pain, taking into consideration the Jewish  
mode of slaughter; and having reference to the  
offering of a prize on the subject by the Congress.

The speaker said that this question had been  
matter of discussion since the establishment of so-  
cieties for the protection of animals, and these dis-  
cussions had led to the abolition of many species of  
cruelty; but it was nevertheless desirable that the  
discussion of the subject should be revived, as it was  
now high time that it received its definite solution.  
He would show how people erred with the best in-  
tentions, and how sinful and perverse it would be for  
them to continue in the way of error. He would  
not recapitulate the deeds of horror that had, in for-  
mer times, been committed under the guise of slaugh-  
tering animals. At the present time all methods of  
slaughtering may be reduced to three. 1st. Ren-  
dering the brain insensible by means of a blow with  
a club either on the head or at the back of the head  
near the top of the neck, with subsequent bleeding.  
2nd. The prevention of the power of motion by  
cutting through or injuring the spinal marrow, with  
subsequent bleeding. 3rd. The emptying of the  
veins of their blood by cutting the throat, with or  
without thrusting a knife into the heart (in killing

pigs) without previously stunning the animal; to  
this class belongs the Jewish mode of slaying cattle,  
&c. The first of these methods is perhaps as old as  
the third; cutting the spinal marrow appears to be  
of later origin. All those methods of slaughtering  
which, in the first place, produce a severe shock to  
the grey substance of the cerebrum, or totally de-  
stroy it, so as to render the animal completely insen-  
sible, and then, during the state of insensibility,  
cause death by bleeding, are the least painful, and  
therefore the most practical. All methods of slaugh-  
tering have for their object the death of the animal  
in a more or less speedy, but always in the least pos-  
sibly painful manner; but what is death? and when  
does actual death occur? Simple as these two  
questions may appear, they are nevertheless very  
difficult to answer. A mammal whose head has  
been cut off by a guillotine does not die immediately;  
actual death occurs some seconds or minutes after-  
wards. A dog from which all the blood has been  
withdrawn that can be taken from the large arteries  
and veins, and which lies apparently insensible and  
immovable, is in reality not dead, and can, in fact,  
be brought to life again by the infusion of healthy  
blood taken from another dog. All other methods of  
slaughtering than the one above-mentioned, produce,  
without exception, only apparent death, after which  
follows the actual death; the latter being always ac-  
companied with an entire cessation of muscular and  
nervous excitability. There are two principal spe-  
cies of motion—first, voluntary motion; and secondly,  
reflex motion. The first-named is the effect of the  
will, and proceeds, in the first place, from the grey-  
coloured covering of the cerebrum (the larger divi-  
sion of the brain); as long as this covering exists un-  
impaired, exterior and interior causes may affect the  
consciousness, and produce the sensation of pain.  
The second species of motion takes place without  
the action of the will, and owes its origin principally  
to the independent action of the spinal marrow.  
Animals whose heads have been cut off exhibit these  
movements upon being excited thereto; cut off a  
pigeon's head quickly and it will still fly a short dis-  
tance, or at least move its wings; geese and fowls  
can walk, frogs leap, and all this without conscious-  
ness, as in a dream. It will be seen by the above  
that the movements of an animal when being slaugh-  
tered are not at all reliable proofs that the animal  
is or is not suffering pain. If, however, the opinion  
of the public, that sees in all motion a proof of suf-  
fering, is to be respected, then the only method of  
slaughtering that can be permitted is one that will  
cause, along with the destruction of the cerebrum, a

total annihilation of the spinal marrow, as is the case  
in the method already practised in England. The  
system of killing by dividing the spinal marrow, is  
one that humanity cannot tolerate; the practice of  
it is, however, still on the increase, and it is adopted  
in some large abattoirs, as, for instance, in that at  
New York. The method itself may be explained  
thus—in the medulla oblongata at the bottom of the  
fourth ventricle there is a place which, if cut through  
crosswise, produces apparent death instantaneously,  
and it is, for this reason, called the vital knot. This  
place is, in horses and oxen, of about the size of a  
silver penny, and can be reached by the butcher by  
means of a sharp instrument; if, however, the right  
spot be not hit, if the wound be made either before  
or behind the exact place, or if the vital knot be only  
cut longitudinally, the animal does not die, even ap-  
parently, immediately, but still retains consciousness  
for several seconds or minutes. Cutting the vital  
knot is therefore, when the operator does not hit the  
exact place, more cruel than most methods of slaugh-  
tering, and to its success a certain anatomical knowl-  
edge and much practice is necessary. Herr A.  
Gerlach, writing upon this subject, says that if the  
spinal marrow be successfully divided, the animal  
drops down immediately, but the heart, which is its  
own centre of nerves, still continues to beat for from  
eight to twelve minutes, death being actually pro-  
duced by suffocation, which suffocation is completed  
when the heart ceases to beat. As long as the heart  
beats the body lives, as long as the body lives the  
brain lives also, and as long as the brain lives, it acts.  
In the action of the brain is the existence of pain; it  
feels the wound in the spinal marrow, and it feels  
the torture of gradual suffocation up to the moment  
of death.

Dr. Sondermann then proceeded to discuss the  
Jewish system of slaying animals. He said that the  
question of whether this method was a cruel one was  
not easy to decide; twenty-three scientific men had  
been consulted, and had all given their opinion to  
the effect that this mode of slaying could not be  
characterized as cruelty to animals. The speaker  
was of a contrary opinion in many particulars, to  
the unanimous opinion of these twenty-three experts,  
but considered the Jewish mode of cutting the throat  
to be less cruel than the modern system of dividing  
the spinal marrow. He strongly reprehended the  
manner in which the animals were treated by the  
Jewish mode, in order to prepare them for the fatal  
wound; the throwing down on the stone floor, the

(Continued on last page.)

[For Our Dumb Animals.]

**MY DOVE-TRAP.**

If there is anything in the animal kingdom innocent and darling, this flock of little spotless, fan-tailed pigeons that peck and coo upon the barn, and flutter and skim, white-winged, above my head, is that thing.

And I have made a trail of corn and oats across the street from the stable opposite, for why should they peck upon his sidewalk entirely when I so love and want their actual presence, and am willing to help support them, sumptuously, every day?

They have wiggled, with many airs, and carrying their broad tails behind them across the street, and are filling their crops at my doorstep.

I have a trap for these sweet creatures, not such a trap as I saw a boy trying to prepare once for catching their tender feet, and the cords of which I cut, soon as discovered. My trap shall be one of kindness, the simple supply of food.

Thus shall they be coaxed to the roof of my piazza, by love and gentleness, till they shall fear not to peck at my open window, feed from my lap, and bathe in the little trough for water, I am preparing for them.

TRENTON.

**KINDNESS REWARDED.**

FROM THE FRENCH.

Once, during a very severe winter, two village children went to the mill; each carried upon the head a little bag of grain. In passing before the miller's garden Bertha was filled with compassion at the sight of some little yellow birds perched upon the hedge, that were dying of hunger. She opened her bag and threw some handfuls of grain to them.

Her brother Robert grumbled at this and said, "You are very foolish to have such tender feelings. Remember, you will certainly have less flour, and our parents will punish you."

Bertha, a little frightened, replied to him, "It is true I am not obliged to take pity on these birds; but our good parents will not scold me for doing so, and God may make amends for it in another way."

When the two children came again to the mill to get their flour, they found that Bertha's bag had more in it than Robert's. The boy did not know what to make of it, and his sister was very much inclined to regard it as a miracle.

But the good miller, who had heard the conversation of the children near the hedge, said to Bertha, "Your pity for the little hungry birds caused me so much pleasure that I have doubled your quantity. Though I have only put in some flour, you ought certainly to consider this favor as coming from God to reward you for your goodness of heart."—*Young Folks' News.*

Happy were men, if they but understood  
There is no safety but in doing good.

—Fountain.

Be good yourself, nor think another's shame  
Can raise your merit, or adorn your fame.

—Lord Lyttleton.

**TOUCHING SCENE.**

Julius Von Wickede, the noted German military writer, describes the following scene which occurred after the capitulation of Sedan: "It was a touching scene," says he, "to see a fine-looking officer of the Chasseurs d'Afrique take leave of a splendid bay horse, with a black mane, a fine full-blooded Arabian. He literally embraced the noble steed, patted its back and caressed it, giving all sorts of affectionate names. The intelligent animal seemed to comprehend its master, and pressed its head against his breast in a caressing manner, as Oriental horses are wont to do. Suddenly the officer stepped back, and a terrible struggle seemed to take place in his breast. He held his hand to his eyes, and then he tore his sword from his scabbard, plunged it into the breast of his noble charger, piercing its heart. He had aimed well, for the faithful horse fell dead without a struggle. Now the officer turned away, sobbing like a child, without bestowing a look on the saddle or trappings, and joined his companions who were mounting into the railway cars, which took them to their place of captivity."

**THE ANGEL OF PATIENCE.**

Beside the toilsome way,  
Lonely and dark, by fruits and flowers unblest,  
Which my worn feet tread sadly, day by day,  
Longing in vain for rest,

An angel softly walks,  
With pale, sweet face, and eyes cast meekly down,  
The while, from withered leaves and flowerless stalks,  
She weaves my fitting crown.

A sweet and patient grace,  
A look of firm endurance, true and tried,  
Of suffering meekly borne, rests on her face—  
So pure, so glorified.

And when my fainting heart  
Desponds and murmurs at its adverse fate,  
Then quietly the angel's bright lips part,  
Whispering softly, "Wait!"

"Patience!" she sweetly saith—  
"The Father's mercies never come too late;  
Gird thee with patient strength and trusting faith,  
And firm endurance—wait!"

Angel, behold, I wait,  
Wearing the thorny crown through all life's hours,—  
Wait till thy hand shall ope the eternal gate,  
And change the thorns to flowers.

—San Francisco Times.

**WHAT GUIDES THE BIRDS?**

[From the "Animal World."]

Swallows, and probably other migratory birds, return, as is well known, not merely vaguely to the north, but to the very eaves they quitted on the previous year.

We might possibly explain the marvels of dog and cat journeys, by supposing the sense of smell in such animals to be (as it undoubtedly is) as powerful a guide as that of sight is to us; so that, as we find our way by remembering the appearance of walls, trees and brooks, a hound may find it by recalling the various odors of fields, and woods, and farmyards. But even if we could possibly so explain the recognition of places by a cat which has traversed them shut up in a railway van, it is clear that the theory cannot apply to those birds which, like the wild geese, soar up to the greatest distance from the smells of earth as the preliminary of their aerial voyage.

Is it, then, within the scope of credibility that to all the creatures who need such a faculty, Providence has accorded some other power altogether, some sixth sense, of which it is as hard for us to judge as for a blind man to understand sight? Can it be that the magnetic currents to which our frames are insensible, may, for the brutes, be as much a matter of clear perception as the direction of the wind is to us as we walk in a breeze, and that, consequently, wherever they go they have an internal compass which never deceives them, or leaves them in doubt as to whether they are going in the direction of the current or across it? I throw out this suggestion with great hesitation as the result of very long consideration of the riddle.—*Frances Power Cobbe.*

A LITTLE GIRL of New Britain, some six years old, was playing with her father's horse a few days ago, by offering the animal an apple which she had in her teeth. The horse accepted, and the child lost a part of her nose. The little one bore the pain well, saying she knew the horse didn't mean to do it, because he looked very sorry.

THE growth toward the infinite in goodness must lead men into sympathy with all classes, and to have true sympathy one must enter fully into the life of individuals of all conditions.

We are so constituted that we desire the respect and confidence of our fellowmen, and if we would do good to others we must have their confidence.

**AUDUBON'S TESTIMONY.**

In speaking of the Maine lumber men he observes that, "when they arrive at the spot which they have had in view for the winter operations, their first care is to provide a place of shelter for their fine, large cattle." "Then their own cabin is put up," &c. "No rods do the drivers use to pain their flanks; no oaths or imprecations are ever heard to fall from the lips of these most industrious and temperate men." \* \* \* \* \* "Why, reader, the lumberers speak to them as if they were rational beings; few words seem to suffice, and their whole strength is applied to the labor, as if in gratitude to those who treat them with so much gentleness and humanity." In another place he says, "While present on more than one occasion at what Americans call ploughing matches, which they have annually in many of the States, I have been highly gratified, and in particular at one, of which I still have a strong recollection, and which took place a few miles from the fair and hospitable city of Boston. There I saw fifty or more ploughs, drawn by as many pairs of oxen, which performed their work with so much accuracy and regularity, without the infliction of whip or rod, but merely guided by the verbal mandates of the ploughmen, that I was perfectly astonished."

S. B. S.

**SUSTAIN THE SOCIETIES.**

The "National Standard" says:—

"Most heartily we congratulate Mr. Bergh, and the noble Society of which he has long been the honored President, upon their work. But they should not be left to labor alone. More than ever, from the humanity-loving, affluent portion of our citizens, they should receive generous means and co-operation. The field of labor is so wide—so many citadels of abuse yet remain to be assaulted—that all may find a work to do. Around Mr. Bergh, whose best years and whose means have been lavishly given to prosecute this great work, the humane and sympathetic of our citizens should rally; and, strengthened and re-invigorated by such co-operation, render the Association yet more the symbol of protection to the hapless, and the just, invincible regulator of the peculiar ills which it is called upon to redress."

We feel that the Massachusetts Society has a claim upon the "humane and sympathetic citizens" of this State for a generous support. Without it we cannot work. Look in this city, look throughout the State, and see the change already effected in public sentiment and in the treatment of animals. But there is yet much to be done, and much of what has been done would be lost if it were not for the constant watchfulness of our one hundred and fifty agents (to whom we are constantly adding) and of our members, all of whom, by repeated prosecutions and constant warnings, keep the fear of the law before offenders.

We assure our friends it is a pleasanter duty to them to give us money, than to us to ask it. But just now our treasury is depleted, and we urgently ask for aid.

**FARMERS WITH HALF-STARVED CATTLE.**

An agent writes, in relation to a farmer who had been charged with under-feeding his stock in winter: "I think he does not feed his animals as well as he should, for his own interest, but no less than many of the old-fashioned farmers in the country."

Is this a proper criticism? We fear it is, from the appearance of cattle when they come out in the spring, poor in flesh, with no evidence of having been "carded" during the whole winter. Such persistent cruelty results from parsimony (some people would call it meanness), and seems more deserving of punishment than the sudden act of a man in a passion. And yet some "respectable farmers" do it. Our agents ought to look after such cases.



[For "Our Dumb Animals."]

**THE JEWISH MANNER OF SLAUGHTERING ANIMALS.**

In my former articles I have tried to convince you and all fair and unprejudiced readers of your journal, that the Jews are not behind any nation or people in regard to avoiding acts of cruelty against animals; for we do not overtax their vital power, we are not allowed to hurt their feelings, and we are obliged to take good care for the support of our domestic animals; and, according to our maxim, "Zaar baalay chajim deoritha," "it is against the spirit of our religion to inflict any pain upon any animal." We are not allowed to shoot them, to cause bull-fights, to crop the ears of a dog, or to pluck the feathers of a live fowl, and we are even obliged to grant them every week a day's rest. Now I think that this proves sufficiently that the Jews are not behind any nation, whether of old, or of the present day, in regard to tenderness towards animals.

I will now proceed and prove to you that the manner of our killing them corresponds with our treating them during their life time, by avoiding all possible pain and suffering. In order to convince you of this fact, I will give you a detailed description of the Jewish manner of slaughtering animals. You are well aware that there are many different views prevalent, and many theories about animal life, amongst the scientific men of all classes. I, for my part, think that the old theory laid down by Moses in Lev. 17:11, "that the life of all flesh consists in the blood," surpasses all other theories; for we find this proved as well by human beings, as by animals. As long as the blood, in a healthy condition, circulates in the body, there is life; but any stagnation of it causes apoplexy or other diseases, and too profuse bleeding causes a natural death. Now this proves incontrovertibly, that the life of all flesh, that is, the animal life, consists in the blood, or, that the blood is the essence of life. And because the blood appears so as *anima animantium*, therefore are we again and again forbidden to eat blood. (Lev. 3, 17, 7:26 and 27; and 17:12 &c.) Now from this follows, as a consequence, that the most natural and the easiest way of killing an animal must be, to diminish gradually the essence of life, namely, the blood, and that is precisely the Jewish manner of slaughtering animals. I don't know how any one can doubt that this manner of killing is a great deal more tender and sparing of pain, than that generally practised by striking them with a heavy axe in the forehead, so that the poor animal jumps on high, and roars vehemently, as if supplicating not to continue this cruelty, not to maltreat them so horribly; and still there follows blow after blow, till the poor animal falls to the ground, stunned, but not yet dead. Now please let any impartial man decide, which method of killing the animals is more humane, that commonly practised, or that practised by the Jews?

But as the diminishing of pains by amputation, decapitation, and consequently also by slaughtering, depends greatly as well on the skill of the performer, as on the instrument used for this purpose, I will now give a minute description of all this, by giving you hereby an extract from our Ritual Codex, called "Jorah Deah," in the section containing the rules for slaughtering.

Every Jewish community is obliged to have a "Shochet," that is a man, whose duty and office it is to slaughter the animals, which shall be used as food for Jews, according to the following and similar rules, and after he has slaughtered them, to inspect the lungs of the animals, in order to convince himself that there is no indication of any disease, which otherwise might injure the health of the consumer.

This "Shochet" slaughterer need not be a learned man, but he must be very adroit in the manner of slaughtering, and must learn this from and practice it under the inspection of an authorized and practical "Shochet," and before he can enter upon his duties, he must be examined and authorized by the Rabbi.

We come now to the instrument used in slaughtering. This is a long knife, made of the best steel, and sharp and smooth as the best razor. Every "Shochet" must be provided with three such slaugh-

tering knives, which must be of different lengths: namely, a comparatively small one for the slaughtering of fowls, a larger one for the slaughtering of sheep and calves, and a very long one for cattle; for, by a quick movement forward and backward with the knife, he must be able not only to sever the gullet and larynx, but also all the arteries and blood-vessels lying there; so that all the blood shall stream out in the shortest possible time, and the animal be spared a long agony. One quick movement over the throat must make an end to the animal's life. And though the slaughtering knife must be, according to the above description, as sharp as the best razor, and is not allowed to be used for any other purpose, nevertheless the "Shochet" is bound to examine the knife before every slaughtering, carefully, on the nail and flesh of his middle finger, in order to feel whether there is not any (Pegimah) little notch or gap noticeable; for, if so, he is bound to whet and polish it till this be removed, to avoid all unpleasant feeling to the animal; for, as I have repeated again and again, "Zaar baalay chajim deoritha," the spirit of our law forbids every unnecessary pain to be inflicted upon any living creature, be it even an animal.

The "Shochet" is not allowed to lay his thumb upon the knife in order to press it down, or to stick the knife between the skin and the throat, etc. etc., for the animal must be slaughtered in the easiest manner, and that is, by severing with one quick movement all the blood-vessels, so that it loses at once the essence of life.

And if the Shochet has neglected any of these and similar prescribed humanitarian rules, he is bound to declare the slaughtered animal as ("Terepha"), that is, not fit for food to the Jews, and as this causes a considerable loss to the owner, and a bad reputation to the "Shochet" himself, the utmost precaution is used on his part to prevent both; so that the act of slaughtering is performed with the greatest care.

Now, my dear sir, you are able to see by this short extract from our Ritual Codex, that we are not committing cruelties, and that those who have accused us of it, to say the least, know very little of Judaism, theoretically or practically. But before parting with this subject, I may be allowed to quote here a passage from a work which I published twenty-five years ago in Germany, in vindication of Jews and Judaism, under the title of, "Dogmatic Historical Illustration of Judaism," where I said on page 64 as follows: "The Midrash, (the oldest commentator upon the Bible) expresses himself in regard to the humanitarian prescription to kill the animals with the least possible pains, as follows: 'It might have been all the same to God, whether an animal is killed in this or that manner; but his object hereby was to refine man, to treat even animals with feeling and tenderness, and to avoid all cruelty.' And to this I have added: 'In fact also, in this respect, Judaism, in its old institutions, seems to have been the herald of that humanity which now-a-days is developed in consequence of the progress in science, art and culture.' The societies for prevention of cruelty to animals, which of late have been formed, have in the present century adopted what Judaism had introduced thirty centuries ago.

And now, Mr. Editor, do I tender you my thanks for your candid call on me, to refute a slur which has been made upon us. I declare myself willing to elucidate to you, or others, any point concerning Jews or their religion, as far as I shall be able to do it; for we live in a time and a country, where every one should consider it not only his duty, but his pleasure to remove all prejudices and all denominational differences, in order to cultivate good feelings towards each other, and above all to propagate truth to its utmost extent.

DR. A. GUINZBURG,  
Rabbi of Boston.

A smile is but a little thing  
To the happy giver,  
Yet full oft it leaves a calm  
On life's boisterous river.  
Gentle words are never lost,  
Howe'er small their seeming;  
Sunny rays of love are they  
O'er our pathway gleaming.

**THE QUEBEC SOCIETY**

Have just made their report for 1870, the first year of their existence. The constitution, similar to those of the Societies in the United States, was adopted in April last; the public made a generous response to its appeal for aid, and an agent was appointed and commenced his work May 1. A large number of posters, handbills, etc., were circulated, printed in French and English. From one of the circulars we make the following extracts:—

"Encouraged by the large measure of success which has attended similar societies in other countries, the Quebec Society hope, by the employment of judicious and earnest measures, to be useful, not only in protecting dumb animals from cruel treatment, but also in calling forth a kindly and generous spirit amongst all classes towards dumb animals, and in establishing an intelligent appreciation of the strong claims which they have upon us, because they cannot tell their own sufferings and wants, and because they minister in so many ways to our necessities and comforts."

"CLERGYMEN DO NOT RESPOND.—The clergymen to whom copies of this circular had been sent were respectfully asked to become honorary members of the Society, but your Committee regret to have to say that, with a few exceptions, no notice was taken of the request. The Society, depending in a great measure for success in its operations upon the aid and co-operation of the clergymen, who, through the sacred character of their profession, exercise so large an influence over the people of this Province—your Committee desires to express the hope that the Society will receive from clergymen a more active co-operation in the future than they have in the past."

The leading officials in Church and State have become patrons of the Society.

Their report acknowledges aid and co-operation from the "Canadian," "American" and "Massachusetts" Societies.

It furnishes a list of ten cases prosecuted, and says:—

"Several other practices of cruelty committed during the past year came under the notice of the Society, and for the suppression of which prompt and active measures were taken without investigation before a Court of Justice."

The report concludes as follows:—

"Your Committee cannot conclude this report without returning their thanks to that portion of the public who have so kindly helped to support the Society by their contributions. At the same time your Committee feel that they have not met with that encouragement and aid from a large proportion of our citizens who are quite as able to assist in promoting the worthy objects of the Society as those who have already subscribed. In Great Britain, France, the United States, and indeed, in every civilized country in the world, great pride is taken by the humane of all classes in life to protect dumb and helpless animals, and as their violent treatment and ill usage in Quebec is of such frequent occurrence, the Committee trust that during the ensuing year a warmer interest will be manifested in the doings of this Society. The practice of humanity should be the common duty of all, and while motives of benevolence and Christian charity prompt us to help our fellow-men in seasons of distress, we must not forget the duty we owe to the poor dumb animal."

ROBERT HAMILTON, President.  
W. J. MACADAMS, Secretary.

QUEBEC, Dec., 1870.

We do not want a mawkish sentimentality about the sufferings of animals, or man, \* \* \* but a wholesome fellow feeling for our "poor relations" in the organic world below us is a graceful attribute of a well-developed mind.

## Our Dumb Animals.

Boston, February, 1871.

**HEAR BOTH SIDES.**—In our last we gave a shooting-club's view of "pigeon shooting matches." In another column we furnish a graphic description of a late match (by what club we do not know), with results that we know neither the "Massachusetts Shooting Club" or any other humane men will justify or defend, and yet it is strictly true. Our readers will not need to peruse the article more than once to be reminded of the difference between the "innocence of the dove" and the cruelty of some men.

**CATTLE TRANSPORTATION.**—Congress has this subject before it, and a bill has passed the House by a large majority, similar in its conditions to the third section of the Massachusetts law, that is, providing for rest and food for cattle every twenty-eight hours.

By vote of the directors, our Secretary appeared on 1st instant before the Senate Committee of Congress having this bill in charge. He believes a favorable report will be made, and that the bill will pass.

**MEMORIAL TO CONGRESS.**—We have petitioned the legislature to memorialize Congress in the matter of transportation of cattle in accordance with the recommendation of the railroad commissioners, (see last page) and have appeared before the committee on Federal Relations with evidence of the necessity of such action.

**CHICAGO.**—Mr. Angell has submitted a definite plan of operations to the Illinois society. Seven of the directors pledged over \$3,000 to carry on the work. We hope to hear during the month that the society is fully organized and has commenced operations.

**THE WASHINGTON SOCIETY** is showing great activity in the matter of drinking fountains, horse-cars, better pavements, and general prosecutions. They will hold a public meeting on the 11th inst., at which President Bergh, of the New York Society, and others will make addresses.

**THE RHODE ISLAND SOCIETY** are securing the passage of new laws through their legislature, and also some amendments to their charter.

**THE OHIO** legislature are now in session and we hope to hear of a new law there.

**MAINE** ought to have a society covering the whole State. Who will move there?

**THE VIRGINIA SOCIETY** are actively at work to secure better legislation.

**THE ST. LOUIS SOCIETY** are making prosecutions.

See report of Quebec Society in another column.

**THE PENNSYLVANIA SOCIETY** have just made their annual report which we shall notice in our next issue. They have chosen Dr. Alfred S. Elwyn, President, to fill the vacancy occasioned by the death of S. Morris Waln, Esq., to whose memory we pay tribute on our next page.

## OUR FAIR.

[The Massachusetts Ploughman pleads our cause so earnestly, that we need this month only to quote its article. Ed.]

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The friends of the brute creation, who have humanely organized for the protection of the creatures that are at once their affectionate companions and devoted dependants, will everywhere rejoice that at last a general movement is to be made under such flattering auspices, for the establishment of their humane design on a permanent foundation. The fund proposed to be raised by the Fair will make the Society a power forthwith, in place of being the dependent and daily solicitor it is now. There is not a farmer, farmer's wife, or farmer's daughter in New England, that should not from the present moment resolve to make the distinct purpose of the Fair his and her own. Every interest and consideration rises to plead irresistibly for their prompt personal co-operation. Let it be shown that the brute creation have as strong and warm friends as their condition can require, and that we all regard the various animals as co-operating with us in our life and industry, rather than merely dependent and altogether at our mercy. The truth is, the humane disposition is ever touched more deeply by the picture of perfect dependence than by almost any other. We therefore appeal thus seasonably to all, to come out in the full strength of their sympathies in aid of this Fair, as if they were willing to make haste to help a class of creation that cannot make an appeal for themselves.

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What we did say was this:

"The subject has been much discussed in Europe and in this country, and we shall be glad if Dr. G. can relieve the public of the impression that the practice of his people is a cruel one."

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The cattle commissioners are doing their utmost to stay the disease, and various remedies are said to have been found.

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## S. MORRIS WALN,

LATE PRESIDENT OF PENNSYLVANIA SOCIETY, AND  
HONORARY MEMBER OF THE MASSACHUSETTS SOCIETY.

"Men die,  
Their deeds live after them."

A proud record hath this man left whose name stands at the head of this column, to whom rest was granted December 22. Every good cause has been bereft by this release. Our cause especially has lost one of its pioneers and most generous supporters. Who shall fill his place? Personally, we had met Mr. Waln but on two occasions, and yet had learned to love him. But we had frequent correspondence with him, and he often contributed to our columns. His articles were always valuable and well written, and yet he had such rare modesty as to half apologize for sending us his communications.

It appears by his will that Mr. Waln had contemplated the organization of a society for the prevention of cruelty to animals in Philadelphia long before any public action was taken in this country, but was prevented by our civil war.

But we must allow others who knew him better than we to speak his praise. We will only quote as truly applicable to him what has been said of another:—

## A TRUE MAN.

Such was our friend. Formed on the good old plan—  
A true and brave and downright honest man!  
Loathing pretence, he did with cheerful will  
What others talked of while their hands were still!  
His daily prayer, far better understood  
In acts than words, was simply doing good.  
So calm, so constant was his rectitude  
That by his loss alone we know his worth,  
And feel how true a man has walked with us on earth!

Mr. Angell wrote us from Chicago as follows:—

I read in last evening's paper of the death of our friend, S. Morris Waln, and I feel very sad. Not for him, for he has gone from pain and sickness to the better world, and I am sure the Great Judge there will say to him, "Servant of God, well done."

Shortly after my arrival in Chicago, last October, I received a letter from him containing these words, "Pray, my dear friend, remember that there is every provision the world over for the unfortunate of our race, but little for the patient, speechless servants who devote their lives to us."

We copy below several resolutions and tributes from various associations and persons in regard to our friend:—

The board of managers of the Pennsylvania Society for the Prevention of Cruelty to Animals desire to place on record the deep sorrow with which they have heard of the death of the President of the Society, Mr. S. Morris Waln. Among themselves alone can the sense of the heavy loss they have sustained be fully realized; nor even now by them, till, with new questions arising, they find how much they miss his judgment and cool enthusiasm in the cause in which they are engaged. Among the very earliest to feel the wrongs of the brute creation, among the very first of those who long cherished a desire for the establishment of a society like our own to move toward its organization, the most liberal by very far in his gifts of pecuniary aid to sustain his convictions, he was, perhaps, even more useful by the regulated enthusiasm with which he pursued the objects of the society, the calm courage which shrank from no difficulty, and the practical common sense and wisdom which judged and acted so well. While in various other bodies among our citizens generally, his active and wise benevolence, broad philanthropy and generous public spirit will long be missed, the managers deeply feel that in this society it is impossible adequately to fill his place. Yet they cannot mourn for him whose Christian faith was so evident in his life and labors for his Divine Master and his holy cause on earth, and who has, they can not doubt, been only called to a higher ministry in the service of the same Lord and Saviour in heaven.

PLINY E. CHASE, Secretary.

At a meeting of the Women's Branch of the Society for the Prevention of Cruelty to Animals, the president, Mrs. Caroline E. White, paid him the following just and eloquent tribute:—

"Since the last meeting of our general association a great grief has befallen us. In common with a large number of his relatives and friends, we are called upon to mourn the loss of our valued benefactor and coadjutor, S. Morris Waln, the president of our parent institution. This is the first time since our organization that death has created a void in our happy circle; but now the blow has fallen with crushing violence, for it has deprived us of one to whom we were united by every tie which affection, respect and sympathy in a common cause can create, and one whom we can most illy spare, for in what other shall we find so much purity, tenderness and kindness joined with so much modesty. He had the sensibility of the most tender-hearted woman or child, and, withal, the judgment and sagacity of the ablest man. Yet, if he possessed one virtue which we admired more than all the others, where there was so much to challenge our admiration, it was his benevolence. His ear was always open to the cry of suffering humanity, his eye ever ready to take cognizance of the mute appeal of the most inferior animal of God's creation. He was particularly interested for the cause in which we are associated together, and gave it his money, his influence and, when his failing health would permit, his active services. To one who spent, as he did, his life in the performance of every Christian duty, it is not to be supposed that the great summons to give up his stewardship could ever find him unprepared; his lamp was sure to be trimmed and burning whenever the Bridegroom should come, so that it is not on his account that we grieve. Whatever sorrow the change may bring to his afflicted family and to us, to him it can be but an increase of happiness, for in heaven alone can such a spirit as his find his true home. We mourn because we have lost his ever ready advice and sympathy, of which we were always sure when the way seemed dark before us, and we sorely needed strengthening; because we are deprived of a friend who had not only the inclination, but the power to help us, when such friends are, I regret to say, but few in number."

The following resolutions were unanimously adopted:—

*Resolved*, That in the death of S. Morris Waln, Esq., late President of the Pennsylvania society, both societies and the cause, as well as the interests of general benevolence in our city, have lost an ardent, single-hearted and untiring friend, and the community at large a man widely valued and beloved.

*Resolved*, That the members of the executive committee are profoundly sensible of their loss in the removal of one who, not only gave liberally of his means in aid of this righteous though unpopular cause, but also nobly and courageously took his stand as a humane and large-hearted Christian gentleman against all forms of cruelty to the weak and dependent creatures over whom God has given man dominion.

*Resolved*, That as his officership in our society was the crowning work of a life of usefulness as a citizen, merchant and caretaker of the poor, we do hereby express our condolence with members of other bodies to whom his death has also been a loss.

*Resolved*, That the bereaved family and nearest friends, on whom this blow falls most heavily, have our deepest and tenderest sympathy.

The annual report of the Pennsylvania society, just issued, says:—

The closing days of the year which has just ended have been saddened by the loss of our president and greatest benefactor, Samuel Morris Waln. To his active and watchful benevolence, ever seeking for opportunities to relieve the sufferings of his fellow beings, and deeming no creature to which God has given the power of enjoyment and of misery too insignificant for his regard, we are largely indebted for our organization, and for the measure of success which has crowned our efforts. Such an example as he afforded of Christian humility in the exercise of Christian charity; such unassuming modesty in one so widely engaged in public enterprises; such wisdom in counsel, and efficient promptness in beneficence, as crowned and embellished his life of successful industry, are rarely seen. May all who have enjoyed the privilege of witnessing the grace with which he adorned his consistent practice of the Christian virtues, cherish his memory as a rich legacy, and as a continual incentive to greater zeal and self-sacrifice in well-doing.

Various other organizations in Philadelphia to which Mr. Waln belonged also passed commemorative resolves.

The executive committee of the American (N. Y.) Society adopted the following resolutions:—

*Resolved*, That we have heard of the death of the late President of the Pennsylvania Society for the Prevention of Cruelty to Animals, Samuel Morris Waln, Esq., with deep sorrow; and do hereby tender our condolence with the bereaved family, and the profound sympathy of this society with the kindred institution of Pennsylvania in the loss of its truly humane and benevolent President.

*Resolved*, That a copy of these resolutions be forwarded to the family, and to the society whose honored and beloved chief he was.

(Signed) HENRY BERGH, President.

By order of the Committee. N. P. HOSACK, Secretary.

A friend who sent us copies of the Philadelphia resolutions says: "They all tend to show how truly and highly he was esteemed in the community, although words, formal words, can hardly give a full and correct idea of the worth of such a man."

The secretary of the Pennsylvania society thus writes:—

One of the most conspicuous traits of Mr. Waln's character was the remarkable modesty with which he shrank from everything which would appear like ostentation. He did not like to hear his good deeds spoken of, and the members of his own family often received their first intimation of his benefactions through foreign sources.

His illness, of nearly sixteen months, was marked by a great disregard of self, and a thoughtful concern for the welfare and comfort of others. Even in the severer paroxysms of his disease not a murmur or complaint was heard from his lips.

His death, like his life, was calm, dignified and beautiful. It was the death of the righteous crowned with Christian resignation, and so peaceful that it was impossible to tell at what moment his spirit took its flight. His mind was clear and unclouded, not wandering for an instant, and consciousness remained until the last.

The Philadelphia "Public Ledger" says of him:—

When such a man dies, the journalist can do no better service to society than to point out to the general public the traits of character which, as in this case, gave him the high place in the good will and the good opinion of all who knew him, and who value the example and cherish the memories of good men. . . . His practice was based upon the broad principle of doing all the good he had the power to do, helping the needy, relieving the afflicted, preventing wrong and suffering whenever and wherever they came within the range of his knowledge and his means. . . .

He was above and beyond all cliques, parties and narrow interests of every kind. If the thing he was asked to do was right on principle, or would benefit the community, or the man he was asked to help was a worthy man, he did it, if he could, without stopping to ask who started the thing to be done, or what sect, clique, interest or party the man belonged to. . . .

It was in the work peculiar to the many worthy charities of Philadelphia that he found congenial employment for the promptings of his good heart, and for the distribution of the wealth with which he had been endowed by Providence and his own industry, enterprise and thrift. His kindness of heart was so perfect that it answered to the appeal of any living thing that suffered, whether the appeal came from the human voice that could make its wants known in words, or the dumb beast doomed to suffer in silence, unless some such pitying heart as his looked for the signs of suffering that could not make themselves heard in forms of speech. While he was yet alive he bestowed large sums of money for these and other benevolent works, as well as in private charities through a large circle of needy people blessed by his bounty, the great numbers of which were unknown even to his family until they disclosed themselves during his last illness. The great moral worth of such a character deserves more mention than even we have given to it; and the death of such a man is a loss to society that can only be repaired by inducing other men to emulate his noble example.

## THE TRUE FAITH.

BY WM. H. BURLEIGH.

I deem his faith best,  
Who daily puts it into loving deeds  
Done for the poor, the sorrowing, the oppressed,  
For these are more than creeds;  
And though our blinded reason oft may err,  
The heart that loves is faith's interpreter.

\* \* \* \* \*

Such faith, such love are thine!  
Creeds may be false—at best misunderstood;  
But who so reads the autograph divine  
Of goodness doing good  
Need never err therein; come life come death;  
It copies His—the Christ of Nazareth!

The present only is a man's possession; the past is gone out of his hand, wholly, irrevocably. He may suffer from it, learn from it, in degree, perhaps, expiate it, but to brood over it is utter madness.

Is it not strange the way in which good angels seem to take up the thread of our dropped hopes and endeavors and wind them up for us, we see not how, till it is all done?

THERE is nothing that binds heart to heart so quickly and so safely as to trust and be trusted.

## Our Dumb Animals.

Boston, February, 1871.

**HEAR BOTH SIDES.**—In our last we gave a shooting-club's view of "pigeon shooting matches." In another column we furnish a graphic description of a late match (by what club we do not know), with results that we know neither the "Massachusetts Shooting Club" or any other humane men will justify or defend, and yet it is strictly true. Our readers will not need to peruse the article more than once to be reminded of the difference between the "innocence of the dove" and the cruelty of some men.

**CATTLE TRANSPORTATION.**—Congress has this subject before it, and a bill has passed the House by a large majority, similar in its conditions to the third section of the Massachusetts law, that is, providing for rest and food for cattle every twenty-eight hours.

By vote of the directors, our Secretary appeared on 1st instant before the Senate Committee of Congress having this bill in charge. He believes a favorable report will be made, and that the bill will pass.

**MEMORIAL TO CONGRESS.**—We have petitioned the legislature to memorialize Congress in the matter of transportation of cattle in accordance with the recommendation of the railroad commissioners, (see last page) and have appeared before the committee on Federal Relations with evidence of the necessity of such action.

**CHICAGO.**—Mr. Angell has submitted a definite plan of operations to the Illinois society. Seven of the directors pledged over \$3,000 to carry on the work. We hope to hear during the month that the society is fully organized and has commenced operations.

**THE WASHINGTON SOCIETY** is showing great activity in the matter of drinking fountains, horse-cars, better pavements, and general prosecutions. They will hold a public meeting on the 11th inst., at which President Bergh, of the New York Society, and others will make addresses.

**THE RHODE ISLAND SOCIETY** are securing the passage of new laws through their legislature, and also some amendments to their charter.

**THE OHIO legislature** are now in session and we hope to hear of a new law there.

**MAINE** ought to have a society covering the whole State. Who will move there?

**THE VIRGINIA SOCIETY** are actively at work to secure better legislation.

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PLINY E. CHASE, Secretary.

At a meeting of the Women's Branch of the Society for the Prevention of Cruelty to Animals, the president, Mrs. Caroline E. White, paid him the following just and eloquent tribute:—

"Since the last meeting of our general association a great grief has befallen us. In common with a large number of his relatives and friends, we are called upon to mourn the loss of our valued benefactor and coadjutor, S. Morris Waln, the president of our parent institution. This is the first time since our organization that death has created a void in our happy circle; but now the blow has fallen with crushing violence, for it has deprived us of one to whom we were united by every tie which affection, respect and sympathy in a common cause can create, and one whom we can most illy spare, for in what other shall we find so much purity, tenderness and kindness joined with so much modesty. He had the sensibility of the most tender-hearted woman or child, and, withal, the judgment and sagacity of the ablest man. Yet, if he possessed one virtue which we admired more than all the others, where there was so much to challenge our admiration, it was his benevolence. His ear was always open to the cry of suffering humanity, his eye ever ready to take cognizance of the mute appeal of the most inferior animal of God's creation. He was particularly interested for the cause in which we are associated together, and gave it his money, his influence and, when his failing health would permit, his active services. To one who spent, as he did, his life in the performance of every Christian duty, it is not to be supposed that the great summons to give up his stewardship could ever find him unprepared; his lamp was sure to be trimmed and burning whenever the Bridgroom should come, so that it is not on his account that we grieve. Whatever sorrow the change may bring to his afflicted family and to us, to him it can be but an increase of happiness, for in heaven alone can such a spirit as its find his true home. We mourn because we have lost his ever ready advice and sympathy, of which we were always sure when the way seemed dark before us, and we sorely needed strengthening; because we are deprived of a friend who had not only the inclination, but the power to help us, when such friends are, I regret to say, but few in number."

The following resolutions were unanimously adopted:—

*Resolved*, That in the death of S. Morris Waln, Esq., late President of the Pennsylvania society, both societies and the cause, as well as the interests of general benevolence in our city, have lost an ardent, single-hearted and untiring friend, and the community at large a man widely valued and beloved.

*Resolved*, That the members of the executive committee are profoundly sensible of their loss in the removal of one who, not only gave liberally of his means in aid of this righteous though unpopular cause, but also nobly and courageously took his stand as a humane and large-hearted Christian gentleman against all forms of cruelty to the weak and dependent creatures over whom God has given man dominion.

*Resolved*, That as his officership in our society was the crowning work of a life of usefulness as a citizen, merchant and caretaker of the poor, we do hereby express our condolence with members of other bodies to whom his death has also been a loss.

*Resolved*, That the bereaved family and nearest friends, on whom this blow falls most heavily, have our deepest and tenderest sympathy.

The annual report of the Pennsylvania society, just issued, says:—

The closing days of the year which has just ended have been saddened by the loss of our president and greatest benefactor, Samuel Morris Waln. To his active and watchful benevolence, ever seeking for opportunities to relieve the sufferings of his fellow beings, and deeming no creature to which God has given the power of enjoyment and of misery too insignificant for his regard, we are largely indebted for our organization, and for the measure of success which has crowned our efforts. Such an example as he afforded of Christian humility in the exercise of Christian charity; such unassuming modesty in one so widely engaged in public enterprises; such wisdom in counsel, and efficient promptness in beneficence, as crowned and embellished his life of successful industry, are rarely seen. May all who have enjoyed the privilege of witnessing the grace with which he adorned his consistent practice of the Christian virtues, cherish his memory as a rich legacy, and as a continual incentive to greater zeal and self-sacrifice in well-doing.

Various other organizations in Philadelphia to which Mr. Waln belonged also passed commemorative resolves.

The executive committee of the American (N. Y.) Society adopted the following resolutions:—

*Resolved*, That we have heard of the death of the late President of the Pennsylvania Society for the Prevention of Cruelty to Animals, Samuel Morris Waln, Esq., with deep sorrow; and do hereby tender our condolence with the bereaved family, and the profound sympathy of this society with the kindred institution of Pennsylvania in the loss of its truly humane and benevolent President.

*Resolved*, That a copy of these resolutions be forwarded to the family, and to the society whose honored and beloved chief he was.

(Signed) HENRY BERGH, President.

By order of the Committee.

N. P. HOSACK, Secretary.

A friend who sent us copies of the Philadelphia resolutions says: "They all tend to show how truly and highly he was esteemed in the community, although words, formal words, can hardly give a full and correct idea of the worth of such a man."

The secretary of the Pennsylvania society thus writes:—

One of the most conspicuous traits of Mr. Waln's character was the remarkable modesty with which he shrank from everything which would appear like ostentation. He did not like to hear his good deeds spoken of, and the members of his own family often received their first intimation of his benefactions through foreign sources.

His illness, of nearly sixteen months, was marked by a great disregard of self, and a thoughtful concern for the welfare and comfort of others. Even in the severer paroxysms of his disease not a murmur or complaint was heard from his lips.

His death, like his life, was calm, dignified and beautiful. It was the death of the righteous crowned with Christian resignation, and so peaceful that it was impossible to tell at what moment his spirit took its flight. His mind was clear and unclouded, not wandering for an instant, and consciousness remained until the last.

The Philadelphia "Public Ledger" says of him:—

When such a man dies, the journalist can do no better service to society than to point out to the general public the traits of character which, as in this case, gave him the high place in the good will and the good opinion of all who knew him, and who value the example and cherish the memories of good men. . . . His practice was based upon the broad principle of doing all the good he had the power to do, helping the needy, relieving the afflicted, preventing wrong and suffering whenever and wherever they came within the range of his knowledge and his means. . . .

He was above and beyond all cliques, parties and narrow interests of every kind. If the thing he was asked to do was right on principle, or would benefit the community, or the man he was asked to help was a worthy man, he did it, if he could, without stopping to ask who started the thing to be done, or what sect, clique, interest or party the man belonged to. . . .

It was in the work peculiar to the many worthy charities of Philadelphia that he found congenial employment for the promptings of his good heart, and for the distribution of the wealth with which he had been endowed by Providence and his own industry, enterprise and thrift. His kindness of heart was so perfect that it answered to the appeal of any living thing that suffered, whether the appeal came from the human voice that could make its wants known in words, or the dumb beast doomed to suffer in silence, unless some such pitying heart as his looked for the signs of suffering that could not make themselves heard in forms of speech. While he was yet alive he bestowed large sums of money for these and other benevolent works, as well as in private charities through a large circle of needy people blessed by his bounty, the great numbers of which were unknown even to his family until they disclosed themselves during his last illness. The great moral worth of such a character deserves more mention than even we have given to it; and the death of such a man is a loss to society that can only be repaired by inducing other men to emulate his noble example.

## THE TRUE FAITH.

BY WM. H. BURLEIGH.

I deem his faith best,  
Who daily puts it into loving deeds  
Done for the poor, the sorrowing, the oppressed,  
For these are more than creeds;  
And though our blinded reason oft may err,  
The heart that loves is faith's interpreter.

\* \* \* \* \*

Such faith, such love are thine!  
Creeds may be false—at best misunderstood;  
But who so reads the autograph divine  
Of goodness doing good  
Need never err therein; come life come death;  
It copies His—the Christ of Nazareth!

THE present only is a man's possession; the past is gone out of his hand, wholly, irrevocably. He may suffer from it, learn from it, in degree, perhaps, expiate it, but to brood over it is utter madness.

Is it not strange the way in which good angels seem to take up the thread of our dropped hopes and endeavors and wind them up for us, we see not how, till it is all done?

THERE is nothing that binds heart to heart so quickly and so safely as to trust and be trusted.

## Children's Department.

*Poor Refugee and the Goat.*

A gentleman having taken an active part in the Scotch rebellion of 1745, escaped and was concealed in a cave in a sequestered part of the mountains.

The only way of entering his retreat, was by a small opening, through which he had to creep, carrying his provision with him, and feeling his way with one hand at every step. A little way from the mouth the path became more lofty, and still advancing cautiously in the darkness, he presently became aware of a something that stopped his further progress. Unable to see what it was, and afraid to strike anything in the dark with his dirk, he stopped and felt carefully around the object, and soon perceived that it was a goat with a kid. This would not have been an unpleasant discovery, had he not feared that the owner, following the goat hither, he might be betrayed to his enemies; otherwise she might supply him with nourishment.

Soon, however, he discovered that she was in great pain, and then carefully feeling about her perceived that one of her legs was broken. Fortunately he was not without some knowledge of the treatment of animals; he therefore bound up her leg with his garter, and offered her bread to eat. But her mouth was parched, and she refused the bread; he then gave her water, which she drank eagerly. Deeply interested in his suffering companion, he ventured out at midnight, pulled a quantity of grass and the tender shoots of such trees as goats are fond of browsing, and carrying them to her in the cave had the pleasure of finding that she ate of them ravenously.

The goat remained for some time the companion of his solitude, and he had the satisfaction of seeing, or rather knowing, that she was rapidly recovering. What a joy and comfort her companionship was to him nobody can tell, unless they had been in the same situation, or like Robinson Crusoe in his island. The goat became greatly attached to him.

At this time it happened that the servant to whom was entrusted the secret of his retreat fell sick, and it was necessary to send another with provisions. The goat, on this occasion, happening to be near the mouth of the cave, opposed the man's entrance with all her might, butting him most furiously. The gentleman in the cave, hearing an unusual noise, went forward a few yards, and then receiving the watchword from his new attendant, came to the entrance, and after a few words of interposition, the faithful goat permitted the man to enter. So resolute was the animal on this occasion that the gentleman felt convinced she would have died in his defence.—From "Our Four-Footed Friends," an English illustrated work, Lee & Shepard, Agents.

STOP your ears while gossips and slanderers are speaking of others, unstop them to listen to the voice of friendly admonition.

## The Goat Standing Sentry.



[For Our Dumb Animals.]

*Cosy Pet.*

One morning last summer I started for a walk, accompanied by two pet dogs. Descending from the hill-top into a broad valley beneath, I walked along, rejoicing in the fuller verdure unfolded there, "the wild, gladsome minstrelsy of birds," and "bright jewelry of flowers and dew drops"; suddenly I heard a cry of distress by my side, and saw Cosette, our little "black and tan," rolling on the grass in agony, and foaming at the mouth. All the dreadful stories of rabid dogs that have such a staring prominence in the newspapers rose before me! Having almost resigned her to the nearest gun, I counted all that would mourn her loss. I remembered her, following gravely through long corridors, where on either side, for their country's sake, lay the maimed and sick and dying, dim eyes brightened, feeble hands reached out wherever she went. I saw her again running about the town with red, white and blue ribbons around her neck, barking a merry chorus to the bells that rang in peace at last. A household pet—everybody's darling—it would be hard to tell and hard to write. Some little hearts would almost break, tears fall for her from eyes that had met and conquered many a grief—only a dog—and loved enough for this!

Two men working in a field near by went with me

quickly and kindly to her relief. Assured that there were no symptoms of madness, the worst dread was over. The gentleman, although a farmer busily engaged in planting, directly ordered his man to put the horse in the wagon, go fast to his house, use such remedies as could be found, and then take me to my home, three miles distant. May Heaven's sweetest sunshine fall on those fields, though yet another harvest is laid up for those who remember that "He who careth for the sparrows when they fall" has given us all his dumb creatures in sacred trust.

Before night Cosy had entirely recovered. Thinking it all over, we decided, that as she was not mad, was not poisoned, and did not have a fit, that she was stung in the mouth by a bee or wasp, and we were very thankful that she was not rashly shot.

F. C.  
PRINCETON, MASS.

## [For Our Dumb Animals.]

Knowing that your paper has many young readers, with bright, active intellects keenly alive with interest in all living things, I take this way to speak to them of the wonderful provision God has made for animals in nature, and of the harmony and perfection of his laws in regard to them.

No part of the earth is known to be entirely destitute of animal life. Animals exist in the bosom of the ocean as well as on the land. They live in the extremes of heat and cold, in the polar and equatorial regions. They occupy the summits of the loftiest mountains, and the dark vaults and caverns far below the surface of the earth. But who can fail to recognize the goodness and wisdom of the Creator in so constituting those animals that are most useful to mankind that they can exist in different

parts of the earth under very different conditions, while those of less use can exist only in one region. For instance, the lion and tiger cannot live in a cold climate, nor the white bear sustain the heat at the equator.

Nor can we fail to recognize the care of Providence in the remarkable adaptation of each animal to his natural condition. Thus, the animals of the torrid zone are supplied with a slight coat of hair, while the animals of the arctic regions are covered with thickest furs.

Animals designed to seek safety in flight have limbs expressly formed for speed, as the deer and hare, while those of the elephant are formed for strength and adapted to support the enormous weight of the body.

Let us highly prize these rich gifts from a Friend so loving and so wise, and show our mercy and our care to the creatures for which he has so carefully provided,

W. H. O.

THE goldsmith, in setting the diamond, places in the capsule a dark leaf, and this gives beauty and brilliancy to the jewel; so the dark leaves placed by the hand of God in the book of our earthly history give glory, brightness and preciousness to the higher life above.



(For Our Dumb Animals.)

## PIGEON-SHOOTING MATCHES AGAIN.

I have been deeply interested in the discussion of "Pigeon-Shooting Matches" in your columns. It seems to me your open and unbiased effort to get at the truth, is not only honorable, but it puts whoever has any information bearing on the subject, under obligation to give you the benefit of it. I cannot claim to be the possessor of many "facts," but such as I have I believe are to the point. On Thanksgiving day I witnessed, in a neighboring town, the procedure of one of these shooting matches for an hour or more, and I will undertake to tell you something of what I saw.

Let me premise that I am no sentimentalist in these matters. I have too much of the "savage instinct" to be indifferent to the delights of sportsmanship. To your mind it may be a damaging admission, but I must confess to a hearty affection for dog and gun, and can yield to no man in my admiration of a "good shot."

It was, therefore, with a thrill of pleasure that I discovered that chance had put me in the way of seeing one of these shooting matches. The arrangements agreed, in the main, with the description of your January correspondent. Outside the prescribed circle, however, there was a copious sprinkling of nondescripts, on the lookout for such birds as should escape the club.

The first bird was brought down handsomely by the marksman stationed within the circle, near the trap. The second rising quickly, escaped this fire, but in sweeping partially around the circle, drew many shots, some of which must have taken effect, for, after a tortuous flight across the field, it plunged wildly to the ground. The next bird, though wounded by the first fire, desperately kept the air, and flew heavily across the line, shot after shot following it in quick succession. Just clearing our garden fence, it sunk with a thud within a few feet of my window. We could see that its feathers were much riddled, and its breast deeply stained with blood. When the children would have gone to the rescue, it again tried to rise, but the beating of its outspread wings died away to an agonized quiver. Really it was a piteous sight to see the wounded thing trembling with fright, and gasping for life. Somehow it dampened my enthusiasm to have it there right under my eyes. Like the frog in the fable, it reminded us that what was sport for one, might be death for another. However, I tried to comfort myself with the reflection that "pigeons were made for man's use." Another bird seemed utterly bewildered by the whistling shot and the rapid explosions about it. After showing the greatest distress, and apparently without a hurt, it fluttered right down in the midst of a group of men to the crate from which it had been taken, as if to plead for mercy and shelter. I felt that it had won the right to protection; but no, they put it in the trap again. At first it refused to fly, but at length was whipped off; and the fourth or fifth shot brought it to the ground. The next rose high and started off in a direct line. We watched its flight with intense interest, and it was with relief that we saw it safely on the way to its home and mates. Then followed one less fortunate; for, though it was not brought down directly, we could see by its distracted flight, that it was probably doomed—one said to a lingering death from its wounds, another, from starvation; another thought it would not escape some animal or bird of prey. Directly another pigeon was seen anxiously struggling towards the houses. It reached the eaves of a neighboring roof. We fancied that both its legs were shot away, or broken. In the course of twenty minutes it silently tumbled to the ground.

So the sport went on, but I began heartily to wish it were over. Still others sought refuge among the buildings, some of them shockingly lacerated. One alighted on our roof, and from the attic window the boys reported that its back was almost stripped of feathers and torn open in a dreadful way.

At length I turned away thoroughly sickened by what I had seen, and sought the most distant room of the house; but every five minutes would come the quick reports of the guns, and I knew another crea-

ture was running the murderous gauntlet. Shortly the door was thrown open, and little C—, who at first had shown only boyish curiosity and delight at the sport, came running in, and flinging himself into his father's arms, burst into a flood of sobs. It seems that yet another wretched bird had just fallen into the yard.

But I am multiplying particulars too far. Suffice it to say that I estimate that about one bird out of every five escaped beyond the field. Another who witnessed the affair much longer than I, estimates one out of every three. Of those which escaped, I venture to say not one out of a dozen was un wounded. It can take no vivid imagination to picture the fate of such. Our neighbors, as well as ourselves, felt outraged and indignant that such things should be perpetrated, as it were, under our very windows. Efforts were made to interfere, but without success. Need I say that the brutal spectacle cast a gloom over the little community, which all the festivities of the day could not dispel.

I have read your late correspondent's article in defence of the practice, hoping that I might be convinced; but must confess myself disappointed.

He refers you to the "printed Regulations" for evidence that but few birds can escape immediate and merciful death; and yet I have reason to believe that the practice I witnessed was by, at least, an average club, and their force, as I have said, was supplemented by many independent pieces.

Again, he seeks to justify the practice by the fact that game-birds suffer equally with these pigeons, and that fish cannot be drawn from the sea without inflicting more or less pain. "Who," he asks, "would say never shoot these delicious game-birds, or never catch any of the varieties of fish for fear of hurting them?" Not I surely. But can it be that your correspondent does not see that the parallel fails in the essential point? Granted that we have a right to kill fish and fowl for our use, is that right a warrant for needlessly tormenting and torturing them? If fish cannot be secured without the inflictions of the hook, nor game-birds without the painful accompaniments of fowling, and we must have these things for our tables,—why, I suppose there is no help. But here are *tame* pigeons exposed, and compelled to undergo a most brutal ordeal, and that too for amusement!

Deer are sometimes followed with dogs over the frozen snow; why, therefore, should not the farmer turn out his flock into drifts, and worry them with dogs for the instruction or entertainment of some club of amateur huntsmen! Why does not this Boston Club take a car-load of oxen into the country, and there pursue the affrighted and wounded brutes with spears, and arrows, and revolvers; and then have their correspondent defend the practice by reminding you that *wild buffaloes* are thus hunted on the plains, or that *beefsteak* is a desirable article for the breakfast-table!

Finally, the subject is lifted into national importance by the statement of your correspondent that the most "practical" advantage of pigeon shooting is the improvement in firearms; and he reflectively adds that the nation that has the best firearms "will (other things being equal) be that nation that the other powers of the earth will respect,"—as if, in our day, the best *pigeon gun* determined national supremacy!

Excuse me for taking so much of your space, but I cannot close without expressing the hope that your Society will actively interest itself in this matter; and if, after sufficient observation, you find, as I believe you will, that it is too cruel to be justified, I trust that you will take steps for its suppression.

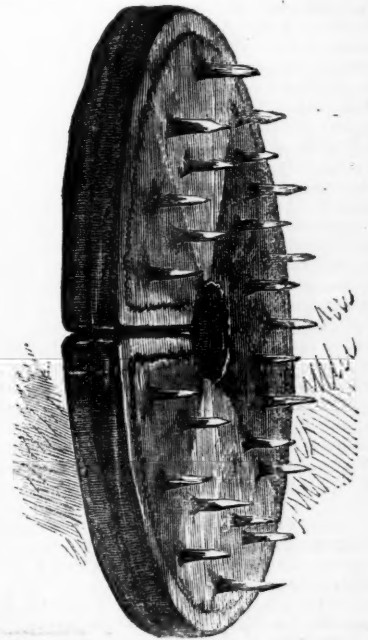
ALSO.

## THE BIT-BURR.

Is a new instrument of torture, (of which we give a cut below, kindly loaned us by Frank Leslie), discovered by Mr. Bergh in New York, and has also been used in Washington. We gave a partial description last month, and were glad to say none had been used in Boston.

"It consists of two circular pieces of leather, one

side being thickly studded with long and sharp tacks, and a back-piece or cover stitched to it to give a good resistance to the nails. These burrs, fastened to the bit, placed on each side of a horse's mouth, will most assuredly make the animal step high and give frisky evidences of the preponderance of animal spirits; but the laceration they effect upon the tenderest part of the horse stamps them as one of the most injurious and uncalled-for contrivances in use among the professed friends of the noble steed.



THE "BIT-BURR," NATURAL SIZE.

The use of the burr is threefold—it is supposed to spare the coachman some little trouble, when driving; it compels the horse to hold his head in one position; and finally, when the fellow wishes to "show off," he jerks the reins, the twenty or thirty nails enter the tender flesh of the animal's mouth, and it prances in magnificent agony!"

## A HELLISH ACT.

A FIEND TEARS OUT THE TONGUE OF HIS HORSE IN A FIT OF ANGER.

A paragraph recently appeared in our evening cotemporary, stating that "a man in Georgetown had pulled out the tongue of a horse." Mr. T. F. Gatchel, President of the Association for the Prevention of Cruelty to Animals, immediately proceeded to learn the facts in the case, and found the tongue that had been torn from the poor brute's mouth, but the police could give no information. Mr. Gatchel then began a vigorous search for the party who committed the deed, who proved to be a man by the name of T. Jacobs.

He accused him of the outrage, when he turned deathly pale, but faintly denied any knowledge of the transaction, but finally admitted having done the deed, and that he did it because he was mad. The animal was still alive, and was found with his tongue literally torn from the roots. Mr. Gatchel then procured the arrest of the man, and he had a hearing before justice Walter yesterday, who imposed a fine of \$5 upon him. The utmost limit of the law would have been \$10 the lowest \$5. Thus for the paltry sum of \$5, owing to the unsatisfactory condition of our criminal code, the wretch goes free for a crime that should consign any person committing it to a term of servitude in the penitentiary.

The horse has not yet been killed, and the man whose bread was earned by the poor brute's labor may again perhaps commit another outrage of a similar kind "whenever he gets mad." A man who would commit such an act is a better subject for a mad-house or penitentiary than many who go there. —*Washington Chronicle.*

(Continued from first page.)

tying of the legs, the laying on the back, and the stretching out of the head; all these acts were generally performed in a very coarse manner, not speedily enough, and not always skilfully. The brutal throwing down frequently caused the horns of the cattle to break off; the mention of this fact might serve as a finger post to the officers of our societies. The speaker maintained that the cutting of the throat ought to be preceded by a blow on the brain, and said that butchers very often did not strike an ox in the right place, which place might be determined by taking a spot at the intersection of two imaginary diagonal lines reaching from the eye to the opposite horn.

The speaker then described the system of slaughtering as practised in England, which he had introduced, with some improvements, into Munich. By this system, the larger division of the brain is destroyed by a blow with a hammer, the head of which is made in the form of a hollow cylinder, and then the vitality of the spinal marrow is destroyed by the introduction into it of a piece of cane. Herr Robel, V. S., of Munich, who had aided greatly in the introduction of this system into that city, reported that 2,000 animals had been killed in this way since its introduction, and that of that number, only about 200 had made any movements with the legs after having been felled, the rest falling down as if struck by lightning.

The speaker then called attention to the subject of providing proper lairs for the cattle awaiting slaughter; to the practice of keeping them so long standing in the slaughter-houses; and to the desirability of appointing competent persons for the killing.

Dr. Warburg, of Hamburg, said at the Congress in Vienna, in 1864, the division of the spinal marrow was pronounced to be the best method of slaughtering, and finally the subject was fully discussed, in 1867, at Paris. In this discussion M. Sorel had declared himself in favour of the division of the spinal marrow; Dr. Blatin was in favour of rendering unconscious by a blow; Dr. Deeroix held the same views; M. Pigeaux proposed the decapitation of animals by means of a guillotine; this was tried by experiment on calves, and after the heads had been suddenly cut off, they had exhibited sure signs of life for about twenty-five minutes; the eyes followed the movements, and the ears the voices of the spectators, and the nostrils were alternately contracted and distended as if by the action of breathing. Professor Vernell, of London, advocated the system of stunning with a blow, and subsequent division of the spinal marrow—a view which was afterwards embodied by the Congress in a resolution. The Breslaw Society had repeatedly expressed itself in favour of the division of the spinal marrow. In the abattoir at New York, where 100,000 head of cattle were slaughtered annually, the last-mentioned method had been adopted. The speaker would himself give the preference to the stunning process. Regarding the Jewish mode of slaying, Dr. Gollmann had replied, in answer to a question by the Vienna Society, that the cutting of the throat must be retained on religious grounds, but that it was possible to render the process less painful by the administration of ether. M. Ratisbonne, the president of the Jewish Synod of the Lower Rhine, had stated that, according to the Talmud, the flesh is considered as suffocated if not previously bled; he himself was of opinion that the blow on the head might be permitted after the bleeding. Astruc, the head rabbi of Belgium, opposed Blatin's views as expressed at the Congress of Paris, and cited Boulay, the Inspector-General of Veterinary Schools in France, who asserts that total unconsciousness takes place during the syncope caused by the loss of blood. Professor Chasseau, of the Veterinary School at Lyons, and Thierresse, director of the Royal Veterinary College of Belgium, preferred the Israelite mode of slaying to the process of stunning by a blow on the head. As advocates of the Israelite system, may be also mentioned the names of Dr. Probstmeyer, in Munich; John Ganger, in London; and Professor Gerlach, in Hanover.

(Concluded in our next.)

## TRANSPORTATION OF CATTLE BY RAIL.

(Extract from the Report of Massachusetts Railroad Commissioners, 1871.)

\*\*\*\*\* "As at present conducted on the railroads of the United States, it is no abuse of language to call the whole system of cattle transportation an outrage on the first principles of humanity. Between the prairies of Kansas and of Missouri, and the cities of New York and Boston, there are now three usual places of rest and refreshment for cattle—Chicago, Buffalo and Albany. The accommodations afforded at these places are very ample, and the cattle are supplied with food and water, and opportunity for rest. Their sufferings in transit between these places are, however, indescribable, as every traveller knows who has ever, on some hot summer day, glanced at a cattle-train as it stood on a railroad siding. The animals are taken directly from the prairie, which is the earthly paradise of all dumb creatures, and are crowded as close as they can stand into cars, which are then slowly hauled, through from one to three days, to some point of destination. These trains yield the road to most others and pass hours on sidings; the animals are without any food or water; they are jolted off their legs and then goaded till they struggle up, for they cannot be permitted to lie down. They thus arrive at their destination trampled upon, torn by each others' horns, bruised and bleeding; having, in fact, suffered all that animals can suffer and live. Under the most favorable circumstances they leave the train panting, fevered, and unfit to kill; under the least favorable, a regular percentage of dead animals is hauled out of the cars. The average shrinkage between Chicago and Boston is estimated at 10 to 15 per cent., and this does not include loss through deterioration in the quality of the meat, or the fact that by goring and scratching, the hides are injured for purposes of tanning to an extent heretofore unknown. \* \* This board has nothing to do with the sanitary considerations involved in the matter; the simple question to be discussed here is the practical one: What can be done in the premises? No real and radical reform can be anticipated, until some line of roads shall demonstrate the fact that animal food, delivered on the hoof and in good order, is worth materially more in the market than the same commodity poisoned and reduced in quantity in course of transportation; that, in fact, humanity is the better economy. \* \* A law was passed in 1869 (Acts, chap. 344), regulating this subject within this Commonwealth, and the officers of the Society for the Prevention of Cruelty to Animals inform the commissioners that this law has been productive of most beneficial results. \* \* State legislation cannot go to the root of the abuse, which lies in the wholly unregulated transportation of cattle through the country at large.

The question, in fact, is not a state question; it is, on the contrary, one directly affecting commerce between the States; and can only be dealt with by the national government.

At present, food tainted in the course of transportation is brought into Massachusetts, and endangers the health of the people. Massachusetts can affect that transportation only through her representatives in Congress. In view, therefore, of the importance of this question in every point of view, whether of humanity, of economy, or of health, the commissioners would recommend that the legislature cause a memorial on the subject to be prepared for immediate submission to Congress, and that it be forwarded to that body with the usual instructions to our senators and representatives in regard to it."

WHILE there is so much misery and sin in the world, a man has no right to lull himself to sleep in a paradise of self-improvement and self-enjoyment; in which there is but one supreme Adam, one perfect specimen of humanity, namely, himself. He ought to go out and work,—fight, if it must be, wherever duty calls him.

Nay, even a woman has hardly any right in these days to sit still and dream. The life of action is nobler than the life of thought.—Miss Muloch.

A LARGE, liberal spirit judges all things liberally, and would never see evil in anything but sin.

For Our Dumb Animals.

## THE BUFFALO OF THE ROCKY MOUNTAIN REGION.

1211 "I" STREET, WASHINGTON, D. C., December 31, 1870.

Since last "New Year's day," I have crossed "the plains" several times, and become acquainted with the status of the Indians of that region, and the sources from whence they obtain a subsistence when not supplied by the government. And my heart has been sadly pained at witnessing the cruelty to the animal which has heretofore been a source of supply to the Indian, not only in the way of meat, but also in robes for tents and clothing.

I say "cruelty," because I believe it to be not only cruel, but also a *wanton waste* for mere sport, to kill or wound and leave to die any animal, and to leave the meat to decay on the plains. In the last few years railroads have penetrated the Western wilds, and passed across the Buffalo country, furnishing facilities for transportation, and enabling excursionists to visit and hunt on the plains. And it has appeared to me that the excursionists find no pleasure so great as that of wounding or killing the buffalo. Meat enough to sustain thousands of poor and hungry in our cities is thus lost, while it could be transported by the railroad companies at but little expense.

Such "sport" is an abomination in the sight of a "kind Providence," and will result in a few years in the extinction of that class of animals which have been such a blessing to the Aborigines of our country, and a saving of millions of dollars to our government, by furnishing meat to its wards (the Indians).

I have specimens of portions of animals, which show that large and now extinct animals once occupied the Rocky Mountain regions. How, or why they became extinct, I know not; but that it has been a great loss, I do know, and I fear that the buffalo of the plains in a few years, like the mastodon and other huge animals, will also be entirely destroyed, unless Congress will make the killing of these, except for actual use, a penal offence; or by some other means correct this wicked waste of God's bounty to man.

I trust your humane association will give this subject the consideration it merits, and will recommend to Congress some efficient means for the accomplishment of this object.

Yours, in the cause of humanity,

W. F. M. ARMY.

## LETTER FROM A SUPERINTENDENT OF A HORSE RAILROAD.

"In regard to the abuse of which you speak (leaving horses to stand without blankets), my practice is this. At one terminus of the road is our stable, and there, of course, we can make the horses comfortable. At the other terminus we have a small building with a sliding door, which we can close and keep out the cold winds and storms (the building cost one hundred and fifty dollars), wherein during the winter we keep a pair of warm blankets, and are thus enabled to make the horses comfortable. My theory is, that while the horse is working he is expending vitality, and if he is not made comfortable while not at work, so as to recuperate, which he certainly will not do unless he is comfortable, he will be running down in condition. I know of no surer way of wasting money than to allow animals to run down.

This is one of nature's laws which must be obeyed, or the penalty is sure to follow.

[We have induced some horse railroad companies to blanket their horses at waiting stations. If any do not, our agents ought to give it attention at once. Ed.]

So much to do, so far to climb,

So little learned at fifty!

Ah! youth is prodigal of time,

Age, only, makes us thrifty.

The silver gleams that in our locks

Are sunset's pale fore-glances,

Teach us that deeds, not beating clocks,

Mark tidily Time's advances.



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